ARAMBE FLAME

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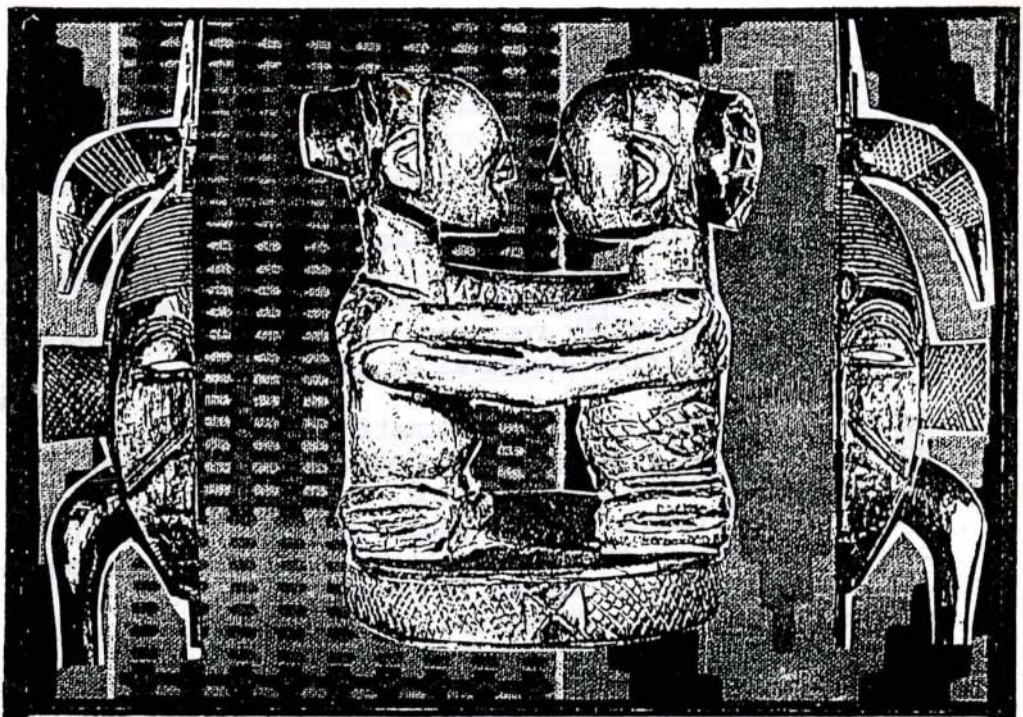

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

In honor of the living memory of Omowale(Malcolm X), we are presenting a number of pieces by our members on this brother. As editor of the HARAMBEE FLAME, I invited the Harambee Afrikan Cultural Organization membership to submit their thoughts in writing on Omowale. The following are by: Rodney Freeman, Nbasa, myself, and Shaheed Khaleel Biko Hamza.

To Follow Malcolm's Example

Malcolm educated himself in prison. So let us use that as an example. He didn't really begin to influence my life until I was about 32 years old. This happened after I saw Spike Lee's version of Malcolm's life on film.

The X factor--unknown--that's what Malcolm is and was to most of us who attend(ed) public schools. He had, and continues to have, a profound impact on the lives of people of color all over the world. We know all of the quotes, such as: "by any means necessary."

He set the standard for black males to transform themselves into African men. They/You/We killed him way too soon, way too soon.

-Rodney Freeman

THE POLITICAL LEGACY OF MALCOLM X by Oba T'Shaka

THE POLITICAL LEGACY OF MALCOLM X by Brother Oba T'Shaka is a fresh perspective on the life of one of the most influential Brothas in the Pan-Afrikan world and, I must admit, one of my favorite books. It is a critical examination of the life of Malcolm X. The book examines all five of the stages and transformations that the Brotha went through.

1-THE POLITICAL LEGACY OF MALCOLM X begins with the childhood of Malcolm Little, who would be heavily influenced by both his mother and father, who were both active Garveyites, as well as his paternal grandfather, who was

active in the so-called "Reconstruction Era." I think that it should be pointed out that Malcolm was born in 1925, in the midst of the "Jim Crow Era," when every aspect of life in ameriKKKa was completely segregated and the lives of Black people were of the status of "second-class citizenship," despite the claims of "separate but equal."

2-Next is young Malcolm's transformation into "Detroit Red," brought on by the brutal murder of his father and his mother's subsequent mental break-down. As "Detroit Red," Malcolm was swept into a world where the passing of the overt "Jim Crow" codes ushered in drugs, crime, and the "fast life," as well as his interaction with white folks--particularly, white women, which eventually led him to prison.

3-In prison, "Detroit Red" came into contact with the Nation of Islam and the teachings of the Honorable Elijah Muhammad--May peace and blessings be upon him. Realizing that his Afrikan culture and identity had been stolen from him, "Detroit Red"/Malcolm Little changed his name to "Malcolm X." This is the Malcolm that most Brothas and Sistas remember and revere. This was the Malcolm of the "by any means necessary," that voice of the Black people who were tired of being disrespected and weren't going to put up with it any longer. He was the voice of the "Black man" proper, not the meek Negro of the second-class citizenship. He was self-educated in the field of "Black Studies," emboldened with a new self-image, and acutely aware of the Black people's struggle in ameriKKKa.

4-In keeping with the Islamic obligation to journey to Mecca, Malcolm makes the pilgrimage and finds disparity between the political rhetoric of the Nation of Islam and the practice and tenets of Islam as practiced in the Arab world. It is here where he discovers that the "white, blue-eyed devil" also practices Islam. Embracing "true Islam," Malcolm X now is identified as Malik El Shabazz. And it is upon his return to ameriKKKa when his troubles with the Nation of Islam begin to unfold.

5-While traveling abroad to both Arab nations and to the Motherland(Afrika), Malcolm X undergoes his final transformation in Nigeria, where the name, "Omowale," is conferred

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1-THE POLITICAL LEGACY OF MALCOLM X begins with the childhood of Malcolm Little, who would be heavily influenced by both his mother and father, who were both active Garveyites, as well as his paternal grandfather, who was

name with an "X," he was taking a step in cutting the umbilical cord of identification with slavery and the "ownership" of his foreparents by Europeans and in recognizing that, as the true names of his foreparents had been snatched from them, what he might be known as, had slavery not happened, was a mystery to him. "X," as in algebra, represented, for Malcolm and other followers of Elija Muhammad, an unknown factor. The "X" also signalled Malcolm's movement forward from the selfish and unprincipled boyhood of "Detroit Red" to the maturity and sense of brotherhood with his people that he learned through the "black" nationalist Islam of Elija.

When Malcolm X made his pilgramage to Mecca and received the name, "El Hajj Malik El-Shabazz," this marked Malcolm X's incorporation of a religiously orthodox Islam into a philosophy based on the moral and political tenets of the Nation of Islam. But this is obvious. What may be less obvious is that "El Hajj Malik El-Shabazz" truly, if not literally, symbolized El Hajj Malik El-Shabazz' attainment of a crucial element of manhood/adulthood--the willingness and ability to challenge one's own beliefs and to question authority. The brother's name came to him as he was challenging certain beliefs instilled in him by the Nation of Islam and as he was questioning the fitness of Elija Muhammad as an authority. It came to him as he was broadening his horizons with respect to "black" nationalism. He was moving, or had moved, from an appreciation of a concept of unity among "black" Americans to a more inclusive concept of pan-Africanism, like Marcus Garvey, whom his father had been a follower of.

On the other hand, in becoming El Hajj Malik El-Shabazz, the brother was, on one level, simply trading in a European name, "Malcolm," for an Arabic one. But of course, Arabia is closer to Africa than Europe is and its people more closely related to ours. It was a matter of a kind of self-discovery. In being a member of the Nation of Islam, Malcolm X was at home in brotherhood with his people. In becoming a member of orthodox Islam, El Hajj Malik El-Shabazz had found the source of this religion and a "home" that included many more of his brothers and sisters. This "home" was both spiritual and geographical. In Mecca, Malik broke bread with Africans from Africa.

In the various tributes to "Our Shining Prince," it is often mentioned that Malcolm X made pilgramage to Mecca and that this resulted in a transformation. But some folks-some of **our** folks--often fail to mention that he also visited the continent of Africa/his Motherland. Many of these same folks fail to mention that, while in Nigeria, El Hajj Malik El-Shabazz received another name--"Omowale" (One Who Has Returned Home). But Omowale hadn't simply returned in the geographical sense. He had **found** his home in a cultural/spiritual sense. He had, in a way, solved the algebraic equation, finding the identity and value of "X." In truth, "X" was shown to be "Omowale." And Omowale, in addition to trying to find his way with respect to religion and spirituality, was taking steps to mobilize African people all over the world, to bring **all** his brothers and sister back home--in spirit, politically, and otherwise.

In short, names have significance. And, in the case of Omowale, his names were veritable sign posts in his life's journey of self-discovery. As we travel on our own journeys with European names, we have nothing in those names to guide us, except that we don't want to bring shame to our families who are represented by these names. But when we are given and/or select African names, we are tying ourselves both to our Motherland and its people and to meanings that we must live up to.

-Editor, Mondo

Society of Force: Understanding The Society Which Created Omowale And Countless Other Martyrs

When Robert Frost stated, "Two roads diverged in a wood and I took the one less travelled by, and that has made all the difference," I wonder if he knew he would be giving us a perfect entry way into the life and times of Bro. Malcolm X--Peace and blessings be upon him. The "Shaka Zulu method" is not for everyone. Most tremble in fear of earthly consequences when they reflect on the road travelled by the Afrikan liberation martyrs.

When the Establishment and its mainstream media would have had us believe that the non-violent path was the proper direction of struggle, Bro. Omowale had the courage to

take the less travelled road of maintaining dignity and courage on this physical earth, even in the climate of racial hostility from "American Europeans" toward "Afri-Americans." By doing this, Bro. Omowlale became the standard by which Afrikan manhood must be measured.

Will you live and die for your family? Will you live and die for your beliefs? Will you fight and die for your God-given human rights? Will you change your negative mind-states as a natural process of maturity/growth, instead of as a memorized and non-internalized campaign of rhetoric to release pressures that Amer.-Euro-invaders may have on your neck?

The less-travelled path which Omowale took was a straight path, directly toward the last days of his physical life. It wasn't crooked of Bro. Omowale to suggest, post-Mecca, that Arabs, calling themselves "white," referred simply to skin tone and that Americans meant something altogether different. "You know what he means when he says 'I'm white'. He means he's boss." That statement continues to ring true in the year 2000, the 35th anniversary of Omowale's assassination.

In "major Western religions," you will hear the term, "free will." You've "free will to do right, and you've "free will" to do wrong. But in major Western religions, mortals playing Creator have faulty thinking patterns, denying them understanding of right and wrong, from a global perspective.

We're held captive in a society where negative forces rage against the positive forces of nature. We're held captive in a society where mortals play Creator of the universe to appease their glutonous appetites and vanity.

Bro. Omowale was inevitable to be. When you have negative, you have positive. When you have offense, you have defense. When you have love, you have hate. When you have the devil, you have God.

Example A: In the book, THE PRINCE, by Machiavelli, it is asserted: "If there was no other law over the sovereign nation, there did remain what has sometimes been called

the first law of nature, self-preservation. Many crimes were committed in its name. No one could afford to see its neighbors become too strong and various forms of imperialism, colonialism, and even 'preventive wars' were undertaken in the name of the national interest or of manifest destiny." In my mind, the question now becomes: who determines manifest destiny, man or God? In my lifetime, I have witnessed the negative forces **raging against the positive forces of nature and brotherhood.**

Bro. Omowale asserts: "I believe in the brotherhood of all men, but I don't believe in wasting brotherhood on anyone who doesn't want to practice it with me. Brotherhood is a two-way street." In the last year of his life, Omowale conjectured frequently that black freedom necessitated a class uprising, and he often urged that "the revolt of the American Negro become part of a global rebellion of the oppressed against the oppressor, the exploited against the exploiter."

The force we create must not be a plagiarized version of what's now dominating Western society. We must create a **righteous force**, a force by which we understand that we can't degrade others without degrading ourselves. Simultaneously, this must be a force by which we understand that the Machievellians of the world continue to believe that war is not to be avoided and can be deferred only to the advantage of the other side. Machievelli glorifies the qualities of the lion and the fox, force and fraud, and supports the use of hypocrisy, whenever expedient, to gain power. This thinking inspired Mussolini, Hitler, Lenin and Stalin, Reagan and Bush, et al to travel the unholy path of mortals playing creators of the universe-oppressors, exploiters, etc.

We, the oppressed and exploited, have a reason to be hostile. We have a reason to rebel. We have a legitimate reason to **fear** non-violence and **roll with force.**

Example B: In the book, LIVE FROM DEATH ROW, by Mumia Abu-Jamal, Mumia states:

> "The system used the main non-violent themes of Martin Luther King's life to present a strategy designed to protect its own interests. Imagine the most violent nation on earth, the heir of Indian and African genocide,

only nation ever to drop an atomic bomb on a civilian population, the world's biggest arms dealer, the country that nepalmed over ten million people in VietNam to "save" it from communism, the world's biggest jailer, waiving the corpse of King, calling for non-violence."

We're trapped in a society where negative forces rage against the positive forces of nature. We're held captive in a society where mortals play Creator of the Universe to appease their glutonous appetites and vanity.

Much like oppressors and exploiters continue to study Machievelli and label this "crooked stick with a crooked shadow" the "founder of modern political science" and the "first modern man," **we must study and learn more** about Bro. Omowale in order to understand the commitment a positive force must establish internally to challenge an external negative force.

I encourage you to make plans to attend the annual May 19th. pilgramage to Malcolm's gravesite in Harlem, N.Y. and in Omaha, Nebraska(Malcolm's birthsite). I encourage you to volunteer your time, energy, and resources to keep this birthsite area looking respectable all year round.

For Afrikan people globally--especially in the U.S.--Bro. Omowale was the true "founder of modern political science," as well as "the first modern Afrikan man born in Amerikkka." And just as the creation of Bro. Omowale was inevitable, in the society of force, it's inevitable for us to **organize and evolve** into a **community of force**, opposing all forms of updated imperialism, colonialism, and preventative wars directed against pan-Afrikan interests and peoples.

Free your mind and fight to win, and remember: **Brotherhood is a two-way street.**

-Bro. Shaheed K. Biko Hamza

On The Remolding Of Omowale: The Brother Speaks For Himself

As we have spoken of in prior editions of the FLAME, there are African folks who have been on a mission to construct a Malcolm X who never existed in order to push an agenda

of making the brother acceptable to Europeans. You've heard the tale: Malcolm X went to Mecca, a hater of the "blue-eyed devil" and returned transformed. This new Malcolm, according to the tale, no longer saw the "white man" as his/our enemy and no longer believed in violence as a possible component of "by any means necessary." Using two books, MALCOLM X AS THEY KNEW HIM, edited by David Gallen, and MALCOLM X SPEAKS as sources to cite words from Omowale's own mouth. We have chosen words he spoke **after** his pilgrimage to Mecca.

The following is from a speech delivered by Omowale on April 8th., 1964. Consider two questions: Did Omowale consider any group of people to be the enemy of those who are "black, brown, red or yellow"? Was Omowale, by this point in his life, committed to the idea that non-violence was to be the only tool in the hands of the oppressed in their fights for freedom?

1964 will be America's hottest year; her hottest year yet; a year of much racial violence and much racial bloodshed. But it won't be blood that's going to flow only on one side. The new generation of black people that have grown up in this country during recent years are already forming the opinion, and it's just an opinion, that if there is to be bleeding, it should be reciprocal--bleeding on both sides.

It should also be understood that the racial sparks that are ignited here in America today could easily turn into a flaming fire abroad, which means it could engulf all the people of this earth into a giant race war. You cannot confine it to one little neighborhood, or one little community, or one little country. What happens to a black man in America today happens to the black man in America and Africa. What happens to the black man in Asia and to the man down in Latin America. What happens to one of us today happens to the black man in Asia and to the man down in Latin America...

So today, when the black man starts reaching out for what America says are his rights, the black man feels that he is within his rights--when he becomes the victim of brutality by those who are depriving him of his rights--to do whatever is necessary to protect himself. An example of

this was taking place last night at this same time in Cleveland, where the police were putting water hoses on our people there and also throwing tear gas at them--and they met a hail of stones, a hail of rocks, a hail of bricks. A couple of weeks ago in Jacksonville, Florida, a young teen-age Negro was throwing Molotov cocktails.

Well, Negroes didn't do this ten years ago. But what you should learn from this is that they are waking up. It was stones yesterday, Molotov cocktails today; it will be hand grenades tomorrow and whatever else is available the next day. The seriousness of this situation must be faced up to. You should not feel that I am inciting someone to violence. I'm only warning of a powder-keg situation. You can take it or leave it. If you take the warning, perhaps you can still save yourself. But if you ignore it or ridicule it, well, death is already at your doorstep. There are 22 million African-Americans who are ready to fight for independence right here. When I say fight for independence right here, I don't mean any non-violent fight, or turn-the-other-cheek fight. Those days are gone. Those days are over.

If George Washington didn't get independence for this country nonviolently, and if Patrick Henry didn't come up with a nonviolent statement, and you taught me to look upon them as patriots and heroes, then it's time for you to realize that I have studied your books well...

1964 will see the Negro revolt evolve and merge into the world-wide black revolution that has been taking place on this earth since 1945. The so-called revolt will become a real black revolution. Now the black revolution has been taking place in Africa and Asia and Latin America; when I say black, I mean non-white--black, brown, red or yellow. Our brothers and sisters in Asia, who were colonized by the Europeans, our brothers and sisters in Africa, who were colonized by the Europeans, and in Latin America, the peasants, who were colonized by the Europeans, have been involved in a struggle since 1945 to get the colonialists, or the colonizing powers, the Europeans, off their land, out of their country.

-from a speech delivered by Omowale on April 8, 1964

As you read the following passages from an interview of Omowale by Claude Lewis, ask yourself whether you think our brother had any faith in the U.S. system of electoral politics, the Democratic and/or Republican parties, etc. and whether you believe he would support the idea of a Malcolm X postage, being "honored" by a European(Caucasian) mayor or other European public official with an anti-African political thrust.

C.L.: Can you tell me a little bit about your new program, if you have a new program?

M.X.: We're not unveiling our new program until January. But I will say this, that the Organization of Afro-American Unity, which I'm the chairman of, intends to work with any group that's trying to bring about maximum registration of Negroes in this country. We will not encourage Negroes to become registered Democrats or Republicans. We feel that the Negro should be an independent, so that he can throw his wight either way. He should be nonaligned. His political philosophy should be the same as that of the African, absolute neutrality or nonalignment. When the African makes a move, his move is designed to benefit Africa. And when the Negro makes a move, our move should be designed to benefit us; not the Democratic party or the Republican party or some of these machines...

C.L.: When King received his medal, did you sort of wish that it was yours?

M.X.: I don't want the white man giving me medals. If I'm following a general, and he's leading me into battle, and the enemy begins to give him awards, I get suspicious of him. Especially if he gets the peace award before the war is over...

-from an interview with Omowale conducted by Claude Lewis in December of 1965, just six weeks before Omowale was assassinated

FROM OTHER SOURCES

Snipes' Security Training Facility: A Hook-up With Nuwaubian Nation?

"WMAZ channel 13 news reporter Frank Malloy, on February 16th., announced that mega action star Wesley Snipes plans to build a security training facility in Putnam County[in Georgia]. Wesley Snipes owns Amen Ra Film Productions as well as the Royal Guard of Amen Ra, an elite security.

"Mr. Snipes is seeking approximately 200 Professional Security Trainees who will undergo an intensive training and certification program offered by the Royal Guard's Elite. The company found and bought 257 acres of property adjacent to the Nuwaubian Egyptian property of 476 acres known as Tama-Re, Egypt of the West.

"The Royal Guard of Amen Ra will train these men and women in International and Domestic Risk Management, Intelligence and Protective Operations, V.I.P./Executive Protection to Dignitaries and Celebrities. The training will also include Counter-Terrorist measures as described on an online job search server...

"Upon hearing these reports, immediately Putnam County Sheriff Howard R. Sills started to probe into Wesley's federal affairs. By using a friend, Rob Peecher, who is a local newspaper reporter, Sheriff Sills began to discredit Mr. Snipes' knowledge of procedures and his objectives. These were the same principles used against Dr. Malachi Z. York-El and the Nuwaubians, where officials hid various documents.

"According to Peecher's articel in the Macon Telegraph entitled, 'Snipes' Company May Buy Property' dated February 18, Sills said, 'I had heard rumors about it, but I hadn't heard anything lately until yesterday when I got a call from an inspector with the ATF', Sills said Tuesday. He said he was following up on the application for a federal firearm dealer's license that the Royal Guard of Amen Ra, Inc. had ap-

plied for back in December.

"By not mentioning the name of the ATF inspector, the article drew suspicions from Nuwaubians living in Putnam County who said, 'It wasn't until after the news broke that Wesley Snipes may be a Nuwaubian that Sills began to investigate'. This was also the same week the Nuwaubians put a for-sale sign on their land..."

-from "Amen Ra Moves To Georgia," page 10, summer NATION TIME

More On Amen Ra

"...Wesley applied for a permit to build barracks and rifle ranges on the land but was turned down. The sheriff said the land was zoned for agricultural purposes. Anyway, while the actor...claims to have no knowledge of the Nuwaubians, one of their members tells me he has already purchased the land. They say they do not claim to be a religion, but are an organization of professional individuals of all walks of life working together to make a better world. And they communicate a statement to the world of their Egyptian ancestry... Wesley did give his newborn son an Egyptian name. Meanwhile, the Nuwaubians' land has been cultivated as a beautiful Egyptian oasis. There are 20-foot pyramids, a 20-foot colorful pylon gate and a 30-foot sphinx that all face the highway ..."

-from "What Has Wesley Snipes Gotten Into," page 35, May 18-24 N.Y. AMSTERDAM NEWS

Africans In Kenya Urged To Follow Zimbabwean Example With Regard To European "Ownership" Of Land

"An outspoken MP[member of parliament] is reported to have called on landless Kenyans to invade land owned by white farmers.

"The MP for Juja in Central Province Stephen Ndicho, said that landless Kenyans should emulate their counterparts in Zimbabwe and take over farms owned by foreigners. 'Our fathers fought the white man in the 1950s so they could

ANNOUNCEMENTS

The Harambee Afrikan Cultural Organization annual awards program will be held at the state prison in Lincoln on June 24th., 2000. At this program, which will run from 5-8 p.m., we will be giving special recognition to our members who have excelled in their service to the organization and/or in their personal growth and to persons on the outside who have been of service to our organization and/or to the African community on the outside. If you are interested in attending, please contact us as soon as possible. Call 471-3161 between 1 and 2:45 p.m., Monday through Friday. Ask for extension 3379.

The Information Ministry of the Provisional Government of the still-not-independent Republic of New Afrika(PG-RNA) is seeking your inspired ideas for an official seal. Submissions are due no later than 1 August 2000. Designs should be in color but adaptable for use in black-and-white reproductions and suitable, also, for use as a metal seal for impressions to be made on golden sunburst paper for official documents. First prize is $150; second prize is $100; and $50 is third prize. Those seeking return of their submissions must enclose with the submission a self-addressed, postage prepaid envelope; the Ministry cannot be responsible otherwise for return of submissions. The Ministry's address is P.O. Box 74084, Baton Rouge, LA 70874.

Donations are needed for production and distribution of the IT'S ABOUT TIME newsletter. Since our inception, the newsletter has always been free to former members of the Black Panther Party and their families. It takes at least $500 to publish each edition of the newsletter. We need your help. Send your tax-deductible contribution to:

IT'S ABOUT TIME
P.O. Box 221100
Sacramento, CA. 95822

BACK IN TIME

Soon after his assassination on February 21, 1965, Malcolm X became the subject of a number of articles appraising his career and his effect on the black freedom movement. Most of these articles were too hastily written and showed no understanding of what Malcolm X and his mission meant to people. The evaluation of Malcolm X is related to the evolution of black America in the great human drama now being called "the Black Revolution in the United States."

After the death of Malcolm X, a number of writers discussed how well they "knew" him. Some of these new "authorities" on Malcolm X would not come near him when he was alive. Black writers, however, with few exceptions, did not rush to print with hurriedly written articles on Malcolm X. They seem to have been recovering from the shock of his death. When their articles did begin to appear, they were generally better than the large number of articles by white writers that were published on Malcolm X soon after his death.

Malcolm X was forced out of the Black Muslim movement and into a dangerous wind current of history. Figuratively speaking, he did not have the time to balance himself in this wind current before he was swept off his feet and into his death...

After leaving the Black Muslim movement he immediately put himself in danger by attempting to organize the black community for self-defense. He called upon all sections of the black community to formulate a solution to the problems facing Black Americans. Out of this coalition of various elements in the black community came the Organization of Afro-American Unity. His trips to Africa are significant because they took the black Americans' struggle out of the confines of the continental United States and linked it with the non-white world. The civil rights problem, to him at least, became a human rights problem and he attempted to internationalize it.

Source: *NOTES FOR AN AFRICAN WORLD REVOLUTION: AFRICANS AT THE CROSSROADS by John Henrik Clarke*

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HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Kafele

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Nkrumah

Olotu Eko(Education Chairman) - Mondo

Eleto(Administrative Chairman) - Baruti

Akapo(Treasurer) - Jelani

Akowe(Secretary) - Shaheed Khaleel Biko Hamza

Akewi(Librarian) - Jabari

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa